

Carpenter says the permission which is thus expressly granted in Exodus 20 is here withdrawn. He argues that there is a certain variety in the types of sacrifice. You could spend quite a bit of time trying to investigate this in detail, but I do not think the material is definite enough to spend a great deal of time endeavoring to see if it makes a strong argument or not. I do not think you would find anything in it that would be simple enough and clear enough to constitute much of an argument.

Of course, the basic thing is the ministry at the sanctuary. Who was the priest? Carpenter says that there is no special priesthood in JE but that in D the priesthood is made up of the Levites. He says that Deuteronomy speaks constantly of the Levitical priests, but that in P the priesthood is limited to Aaron and his house. That is supposed to show the development. In J and E there is no special priesthood; in D there are the Levites; and in P there is Aaron. As far as the law is concerned it is true that the full detailed law of the setting apart of the priests is in P and that is exactly where you would expect it to be. There is no need for the great bulk of the people to be familiar with it. There is no need for Moses to give it in his exhortation. Why should Moses say that they must be sure that the priest is selected from the family of Aaron? That is a matter which is done at the headquarters. It is a matter that all the people would be familiar with. He might have chosen to talk about it, but he did not. He talked to them about their relations with the priests.

We want briefly to review what it is that we are talking about. It is very easy to place our attention on details to the point where we forget what the real question is: as the Pentateuch stands, does it make a reasonable unit? Does it sound like something which was written just as it is, that will give us a reasonable story? Or is it a collection of material, disagreeing with itself, contradicting itself, and showing that it very evidently is just a hodgepodge of stuff put together. Is it possible to divide it into original sources which were put together in this hodgepodge sort of arrangement? Or were the original sources put together in a clear, logical, reasonable arrangement? In such a case there would have to be so many changes in them that it is highly questionable whether anybody could ever tell what the original sources